

Community

'Big Lie' About Negro Crime In Philadelphia

PART OF THE work in the field of race relations is that of meeting the public and listening to citizen comments and discussion of racial topics. For some time now in Philadelphia the hottest topic concerning racial feelings has been that of what is called "Negro Crime." Literally thousands of sober, responsible, level headed white citizens believe that Negroes as Negroes are infected with some strange virus that makes them criminal or criminally inclined.

I meet these citizens in church halls and meeting rooms, at block meetings and social gatherings and always they are eager to tell me that work for interracial justice and understanding is hopeless because Negroes are not ready yet for social responsibility. They discourse, question, harangue and rage about "Negro crime." "Don't you realize," they say, "that our daughters are not safe on the streets. Negroes are 24 per cent of the population and they commit 60 per cent of the crimes. These murders they commit are fantastic. Our city never, never had anything like this!" Armed with newspaper stories and anecdotes they press their argument. Many are entirely sincere in believing that Negroes are inferior and are not quite responsible for the crimes they commit. The vehemence with which the subject is hammered on has long ago convinced me that the ideas many people have of Negroes severely condition and distort their minds on the whole subject of "Negro Crimes."

Some Accept "Big Lie"

Thousands of people in Philadelphia have accepted the "big lie" about Negroes and crime. They believe that there is something special about Negroes as a race that leads them to engage in wholesale crime. They believe that the city's Negro population is untrustworthy and a bad influence because most Negroes are bent upon law-breaking and violence. Such a view of Philadelphia's half a million Negroes is fatuous, unjust, slanderous and reflects an enormous ignorance of the realities of the city's life on the part of its citizens. But, this "big lie" persists. It is growing, in fact, with every new tragedy of violence involving Negroes.

Psychologically, the acceptance of the "big lie" is based on three things: 1. Traditional idea of Negroes that leaves no room for making distinctions among them; thus the Negro middle class is foolishly lumped together with slum dwellers and degenerates. 2. An ignorance of the facts about crime and its relation to the general population. 3.

Civil Rights

Just crude bigotry that is unwilling to see anything good connected with Negroes. These factors intermingle and support the "big lie" about Negro crime.

Let us take a look at the city's crime problem as it relates to Negroes. For the first three quarters of 1958 some 2499 persons were arrested in the city for what are termed by police "serious" crimes. Of these 1591 were Negroes.

Inflated Percentage

What proportion of the Negro population do these 1591 arrests represent. They represent just a bit over three-tenths of one per cent of the 500,000 non-whites in the city. Even this percentage is a bit inflated because of arrests of the same repeated offenders. Now one can concede that not all Negro criminals are apprehended and that these are only figures for nine months of police activity on "serious" crimes, but no matter how you analyze the figures, the decisive and unshakable fact is that it is only a very small fraction of Philadelphia's large Negro population that is the crux of the "Negro crime" issue.

The figures for juvenile arrests bear out the same thing. In 1957 there were 9027 juvenile arrests. Non-whites represented about 70 per cent of these arrests. Non-white juvenile arrests constitute one and four-tenths per cent of the non-white population. Recently Judge J. Sydney Hoffman blamed approximately 300 families for most of the city's juvenile crime.

After analyzing case histories of young criminals who came before his

vestigating crime throughout the nation several years ago were white almost to a man. The labor racketeers exposed before the Senate in 1957 and 1958 were white with rare exception. The whole vast field of what criminologists call "white collar" crime is almost completely white. Big income tax chiselling, housing windfall profits and other slick law violations are still segregated for whites only. So lest we be misled, we should note the Negro's true relation to the total big city crime picture.

What about the contention that it is only since the Negro population dramatically expanded that we have had murderous and larcenous marauders in our neighborhoods? Many of the people who today are outraged in outlying sections of the city by the happenings in the crime belt in older neighborhoods formerly lived in these same areas. What went on thirty years ago in these areas?

Paging through the Evening Bulletin of thirty years ago one comes across stories that make it seem that things were as bad, if not worse, on the crime front, despite the fact that the population was smaller.

Terrifying Crime of '29

Negro offenders were clearly labeled "colored," just as they are so frequently today, so that it was easy to assess what proportion of the important crimes reported were committed by Negroes. White offenders held almost total sway in crime in the first months of 1929. The stories were just as terrifying. Here is a list of some of the most nota-

"THOUSANDS of people in Philadelphia have accepted the "Big Lie" about Negroes and Crime. They believe that there is something special about Negroes as a race that leads them to engage in wholesale crime. Such a view of Philadelphia's half a million Negroes is fatuous, unjust, slanderous and reflects an enormous ignorance of the realities of the City's life."

court in 1958 Judge Hoffman concluded that the core of the crime problem was a tragic knot of depressed families that represent a very tiny proportion of the city's total of 600,000 families. That most of these grim family situations producing crime are among Negroes can be in no way surprising to those who understand the agony of poverty, frustration and exploitation that has been for decades visited upon so many Negro families. No bleeding heart approach is needed to see the stark ravages of racial segregation and discrimination in this respect. Yet, as the figures show, it is a scandal and a gross injustice to associate the whole Negro population with the deeds of a relatively small criminal element.

Segregated Crime?

It is notable also that crime appears to be segregated like a lot of other things in our society. The crimes that have gained so much notoriety for Negroes in the daily press are vicious indeed and desperate. But, they do seem to be more or less unorganized. The really big crime syndicates that have reduced murder and racketeering to an applied science are still overwhelmingly white. At the crime lord meeting of the Mafia raided by the FBI in Apalachin, New York last year, there were no Negroes. The racket kings quizzed by the Kefauver Senate Committee in

ble in January, February and March thirty years ago.

- Holiday revelers shoot six persons.
- Richard Karzwierski, 19, out of jail after serving 23 months for killing his mother, arrested for robbery.
- Women attacked at 50th and Pine.
- Attempted rape at 336 North Tulpahocken.
- Five kidnapped, robbed and thrown from speeding cars in one night in West Philadelphia.
- Col. Norman Schwarzkopf orders his New Jersey state police to "shoot to kill" the hoodlums invading Jersey from the city.
- School girls charged with holding wild parties.
- Boy robber tells of crime school.

Note some of the names of those involved in those crimes: Daniel Dorgan and Hugh Quigley (shot to death by police), Casmar Witorski (boy robber), Joseph Milligan (crime school head), Herman Lebowitz and Lew Mercer (racketeers) Francis Murray (sentenced to 20 years for robbery), Daniel Delgioro (gangster), Joseph Wehrgartner (shot as a robber). The names reflect those immigrant groups that were at the time struggling with the kinds of

(continued on back page)

EDITORIAL

Civil Rights

Senate Action Possible

THE FILIBUSTER has often prevented majority rule from prevailing in the United States Senate, but there is a distinct possibility that it will be curbed by the 86th Congress. At present, operating under Senate Rule 22, it is necessary that two-thirds of the membership of the senate vote for cloture in order to terminate debate, and this is practically impossible. Unlike the House of Representatives, which adopts its own rules at the beginning of each Congress, the Senate has long been considered a "continuing body" since no more than one-third of its membership is elected at any given time. As a consequence of this tradition, the rules, including number 22, do not change.

In January 1957, the "continuing body" theory was challenged by the civil rights forces in a move to adopt new rules, and thereby restrict the filibuster. That attempt failed when Senator Lyndon Johnson's motion to

table was passed by a 55 to 38 vote. However, the vote was close enough to indicate that the anti-filibuster group was gaining strength. Moreover, vice-president Nixon, the presiding officer of the Senate, declared at the time that each new Senate should be able to determine its own rules by majority vote.

The 86th Congress will convene on January 7, and the civil rights forces will try again. There will be another motion to table, but as a result of the recent elections we believe that it will be defeated. Then the Senate will be able to adopt new or revised rules, including new limitations on debate. We do not presume to know what specific features should be proposed for obtaining cloture. We do presume that some modification is necessary; that the filibuster must be curtailed to permit the passage of effective civil rights legislation.

—JEB

Views

LOUISVILLE, Kentucky—The Southern Association of Colleges and Secondary Schools ended its annual meeting by voting into full accredited membership Kentucky State College, Frankfort, one of 14 Negro colleges to be admitted to membership under a policy that went into effect last year. Up to this time, Negro colleges qualifying under association standards were placed on an "approved" list. Under this system the college did not have voting rights or other full membership privileges.

The president of Kentucky State, Dr. Rufus B. Atwood, remarked: "We appreciate having been judged on a par with other colleges in the state. It is especially significant because we are the only State college founded as a Negro institution, and are still predominantly a Negro institution. Our membership in the association will be a stimulus to our administration and faculty and will aid in attracting students."

NEW YORK, New York—In a letter to George K. Hunton, executive secretary of the Catholic Interracial Council, Dr. Kenneth Clark, non-Catholic Negro educator, characterized the recent bishops' statement condemning racial segregation as "a profound document; outstanding in its forthright declaration of the moral, religious, practical and psychological implications of the problem of racial segregation in the United States," that may "well serve as a model for future pronouncements."

MONTGOMERY, Alabama—Negroes will soon take action toward ending segregation in the public schools of this city, according to the Rev. Martin Luther King, who led the bus boycott here two and a half years ago. Dr. King said that a committee of the Montgomery Improvement Association was working out the details of the plan to be followed. He further stated that the first step toward desegregation would be a series of conferences on the situation with various white leaders in the community. A plan will then be presented to the Board of Education, designed to work out a solution to the problem.

"If they don't accept it, then of course we will go into the courts," he added.

ST. LOUIS, Missouri—The full text of the United States Bishops' statement

on racial discrimination was read at the Sunday Masses in every parish church of the St. Louis archdiocese. In directing the reading of the statement, Archbishop Joseph E. Ritter of St. Louis said that it presents "a rule of conduct in our daily relationships with our fellow men. It is not something which a Catholic must accept merely in principle, and to which he has to give only lip service."

LONDON, England—Lord Pakenham, leading Catholic spokesman for the opposition Labor party in the House of Lords, branded restriction of immigration on the basis of color as the "crudest kind of . . . discrimination." He called for legislation to end racial discrimination of any kind in all places, including restaurants, hotels, and dance halls.

ST. LOUIS, Missouri—Dr. Morris Fishbein, former editor of the American Medical Association's technical publications, predicted the time may come when medical science may control skin color. Addressing the Missouri Academy of General Practice at St. Louis, Dr. Fishbein stated that added knowledge about the endocrine glands points to numerous possibilities about modifying skin pigmentation.

JOHANNESBURG, South Africa—One thousand Negro women were arrested and carted away in trucks on a charge of "causing obstruction in public." A protest march from their segregated African township to the native affairs labor office had been organized by the women to show resistance to extension of African identity passes to women.

NEW YORK, New York—Anti-Jewish discrimination in housing is spreading to the suburbs and small towns of this country, according to Judge David A. Rose, chairman of the national civil rights committee of the Anti-Defamation League of B'nai B'rith, Jewish fraternal organization.

In an address to the league's annual meeting, Judge Rose stated: "The pattern of discrimination is spreading to suburban areas like a malignant growth. If left unchecked, it has the potential of bringing about a new type of tree-lined ghetto, with Christians and Jews living apart in mutual distrust."

—Jean Hess

"YOU STILL HERE?!"



READERS WRITE:

Read Faithfully

Dear Editors: I subscribe to many of the better Catholic publications, yours; for example. I read your copy faithfully and in general agree with both your approach and disposition of cases written about.

Sincerely,
JOSEPH STOLZ
Elyria, Ohio

Looked Forward to:

Dear Editors: I am always anxious to keep up with the news. COMMUNITY is always looked forward to at this house.

Sincerely,
DOLORES BUKOWSKI
Baltimore, Maryland

And a Renewal!

Dear Editors: Enclosed you will find my renewal for COMMUNITY.

Sincerely,
RUTH MARY FOX
Racine, Wisconsin

Broader COMMUNITY?

Dear Editors: A few short years ago, when you changed your publication to COMMUNITY, it seemed your work would go even further. I, for one, was pleased because I somehow thought your vision and zeal would extend to other inter-community problems crying for understanding and acknowledgement and justice. Maybe I was wrong in thinking that if you were going to propound justice and love and understanding of the American Negro, you might have extended an occasional article to the significant problem of the Spanish-speaking in some of the bigger American cities. The Puerto Rican is Catholic and American; the prejudice and misunderstanding that meet him here is—in a more subtle way—almost equal to that accorded our Negroes.

Sincerely,
REV. RAYMOND COWELL
Waukegan, Illinois

(Editor's Note: We agree; this is one reason we have had articles dealing with the Spanish-speaking in the September and December issues. Another is scheduled for February.)

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COMMUNITY

Pius XII, Friend To The Jews

Parochial Life

ON JUNE 4, 1944, when the Allies entered Rome, the Jewish News Bulletin of the British Eighth Army spoke out:

"To the everlasting credit of the people of Rome, and the Roman Catholic Church, the lot of the Jews has been made easier by their truly Christian offers of assistance and shelter. Even now, many still remain in places which opened their doors to hide them from the fate of deportation to certain death. . . . The full story of the help given to our people by the Church cannot be told for obvious reasons, until after the war."

Today, 496 million Catholics all over the world, among them almost 35 million Americans, mourn the passing of their spiritual leader, Pope Pius XII. Representatives of other religions extend their profound sympathy to the Catholic world on its great loss. And today, almost fifteen years later, much more can be told about Pope Pius XII and his efforts in behalf of Jews at critical moments in world history.

Plea for Brotherhood

It is known today that Pius XII was, to a large extent, personally instrumental in organized action to help Jewish victims of Nazism and Fascism. He made clear his profound concern in many ways. After the liberation of Rome, while there was apprehension over the fate of Jewish prisoners in Nazi-Fascist hands in Northern Italy and Germany, he made one of his most fervent pleas for brotherhood:

"For centuries the Jews have been most unjustly treated and despised. It is time they were treated with justice and humanity. God wills it and the Church wills it. St. Paul tells us that the Jews are our brothers. Instead of being treated as strangers, they should be welcomed as friends."

Interest Was Peace

Eugenio Cardinal Pacelli became



"... they should be welcomed as friends."

Pontiff six months before the beginning of World War II. For a long time, he realized that the world was on the brink of the bloodiest war in history. The preservation of peace—"the fairest of all God's gifts"—was his driving concern. His temper and reactions were controlled by an acute, brilliant mind trained in the diplomatic service of the Vatican. It was a mind simultaneously active on several levels—diplomatic, humanitarian, charitable. During the early years of his reign, he made very few solemn political declarations lest he contribute to the angers and dissension of the world. His interest was not war, but peace.

But his opposition to Nazism and his efforts to help Jews in Europe were well known to the suffering world. Despite the fact that Cardinal Pacelli had spent 12 years in Germany as a Papal Nuncio and was instrumental in signing a Concordat between Germany and the Vatican, both Hitler and Mussolini—through a violent press campaign—

tried to prevent his election as new Pontiff.

The day after his election, the *Berlin Morgenpost* said: "The election of Cardinal Pacelli is not accepted with favor in Germany because he was always opposed to Nazism and practically determined the policies of the Vatican under his predecessor."

Pius XII's humanitarian efforts to ease the lot of the Jews continued throughout the war. French, Dutch, Ukrainian bishops acted on behalf of Jews on instructions from the Pope. Their success or failure was determined, by the degree of cooperation received from the local population.

Organized Agencies

The Holy See established several offices devoted to rescue work among the victims of Nazis—including, of course, Jews. The Relief Commission and Commission for Help to Refugees were among them. The three letters—U.I.V. (Ufficio Informazioni Vaticano—

Vatican Office of Information) are remembered by hundreds of thousands who first heard them in connection with news of relatives who had been missing, interned, or enslaved.

When the Fascist regime in Italy started to expel Jewish citizens from governmental and scientific positions, the Pope invited many of them to the Vatican. The president and two professors of the University of Rome and a famous geographer, all Jews ousted by the Fascists, received important positions in the Vatican City. Bernard Berenson received asylum in a villa near Florence, which belonged to the Minister of the Holy See to the Republic of San Marino. Under the flag of the Vatican's diplomatic immunity, he and his family lived there until British and American troops arrived in the late summer of 1944.

When Rabbi Herzog appealed to Pius XII from Jerusalem, the Pontiff answered that he would do "all in my power to end the persecution of the Jews."

Individuals Sheltered

Thousands of Jewish refugees poured into Vatican City; thousands of others sought shelter in the basilicas and other buildings of the Holy See outside the Vatican wall. No less than 15,000 were sheltered at Castel Gandolfo. The Pope sent by hand a letter to the bishops instructing them to lift the enclosure from convents and monasteries so that they could become refuges for the Jews. When the Nazis forbade ritual slaughter, the Pope sent *shohetim* into Vatican City to perform the ritual slaughter there and store food for Jews sheltered there. Throughout the city, priests and nuns often at great personal risk smuggled Jews to places of sanctuary in churches, monasteries and other institutions. More than 180 places of refuge were made available in Rome and secret asylum given to more than 7000 fugitive Jews.

As a result of these activities, often reported in the official press of the Holy See, the Fascist press even referred to the *Osservatore Romano* as a "mouthpiece of the Jews."

At one point, Hitler threatened to enter Vatican City. The German Ambassador in Rome talked him out of it.

True Brotherhood

Once, the Chief Rabbi of Rome was summoned and told that he was expected to deliver to German authorities—by noon of the following day—one million lire and one hundred pounds of gold. If he failed, the Nazis said, they would order the immediate dispersal of Jews—which meant atrocities and death. The Jewish community of Rome did not have one hundred pounds of gold and the Chief Rabbi appealed for help to Pius XII. The Pope immediately instructed the Vatican treasurer to raise whatever amount was still needed. In less than a day, by melting down religious vessels, one hundred pounds of gold were raised.

Italian Jews know how much they owed to Pius XII. A prominent Jewish citizen of Rome declared: "Our Catholic brothers have done more for us than we can ever do to repay." And another Jew, at a meeting of the National Committee of Liberation, said: "It was in the name of the frankest feeling of Brotherhood that the Church did its utmost to rescue our threatened people from destruction. The supreme ecclesiastical authorities and all those priests who suffered for us in imprisonment and in concentration camps have our eternal gratitude."

After the war, Pius XII addressed a group of European Jews who had come to the Vatican to thank him "for his generosity on their behalf during their persecution." The Pope, obviously moved by the demonstration, told them that the Church ". . . could rise above all narrow and arbitrary limits created by human selfishness and racial passions."

—Dr. Joseph Lichten

Commission Submits:

A New Hopeful Report on Housing Segregation

BACK IN 1955 a 17-man Commission on Race and Housing—an independent citizens group—was formed to inquire "into problems of residence and housing involving racial and ethnic minority groups."

A report on its findings, with recommendations, was issued in mid-November by the group (*Where Shall We Live?* University of California Press, Berkeley 4, California, \$1.50).

The three-year study clearly shows that housing segregation is a serious problem in America, impeding the development of one-tenth of the nation and thereby handicapping the nation as a whole. The peculiar "vicious circle" pattern of the problem is also noted:

"If racial segregation is sustained by race prejudice, it is equally true that segregation is, itself, a major stimulant to prejudice. Group prejudice is basically a habit of looking upon members of certain groups not as individuals but as groups, and attributing the same characteristics to all. Isolation of a group and consequent reduction of personal contacts between its members and others obviously reinforces this tendency . . .

"The fact that segregation minimizes opportunities for experience with individuals almost inevitably leads to superficial group observation and judgments . . . Also, in some specific ways, segregation stimulates group antagonisms. The pressure of a segregated group to expand its residence boundaries is perceived by the residents of near-by areas as a threat. Thus the competition of people for housing, which otherwise is an economic and

marketing problem, is transformed by segregation into a source of social conflict."

Well Known to Negroes

The findings and conclusions of the report are scarcely news to members of that deprived one-tenth of the nation, nor to others who have examined the question of housing segregation with care. Yet the report is welcome. Commission members included housing industrialists, business leaders, and educators; their signatures should lend prestige to the report and insure a wider audience for it. Also the painstaking effort given to the report—some 30 special studies were done and three years spent (as well as \$400,000, grants from The Fund for the Republic)—should command serious consideration of the findings.

Two factors, it seemed to me, were not completely enough developed in the report: (1) the premium non-whites must pay for housing, and (2) the pressures on whites to conform to segregated housing patterns. Considering the complexity of the entire subject, however, one hardly has the right to expect a completely satisfactory report in such limited space (slightly under 100 pages). It can be hoped that the comprehensive report to be published during 1959 by the research director, Davis McEntire, will not suffer from the same handicap.

The report scores heavily the role of housing industrialists—real estate brokers, builders and developers, financiers—in perpetuating segregation.

Minority Report

Commission member Peter Grimm

took exception to this section and added his comment, which concludes:

"Except in those cases where real estate brokers affirmatively encourage, rather than reflect, the belief that integrated occupancy impairs values, they cannot fairly be held responsible for a situation which might better be handled by changing the thinking of a community, which is after all the basis of opposition to integrated occupancy."

I share somewhat Mr. Grimm's misgivings—though I would go further than he in hoping to find within the real estate fraternity some who would do more than simply reflect such a belief, some who would work to offset such thinking with instances that refute it.

One might even charge the Commission with a suspicion of bias in its treatment of the real estate group. It notes that most non-white brokers are excluded from professional real estate associations and suggests—unfairly, I think—that this exclusion is deliberately done to "insulate themselves from the possibility of having to listen to the minority point of view." I suspect the exclusion is based on something less consciously deliberate (and therefore harder to get at): the acceptance here, as in so many other instances of segregation, that "It's the way things are."

These are relatively minor points. On the whole, the report is an important statement on a crucially important American problem.

—Mary Dolan

Overpopulation: Is there a Christian Attitude?

Miss.
"Is our God the kind that would slowly starve us all to death and make us live like dogs, viciously fighting each other for morsels of food?"

A FREQUENT SUBJECT for the American press is that of the explosive population gains we have made in the last three centuries, and that predicted to be made in future generations. Sometimes this explosive population pattern is termed an overpopulation problem. Recently the U.S. News and World Report had a special report entitled "AN OVERCROWDED WORLD?" — EARTH'S POPULATION TO DOUBLE IN 40 YEARS." This report, gleaned from an UN official study is not concerned so much with the old problem of insufficient food to feed the peoples of the world. Rather it is concerned with the simple fact that there will not be enough room on the land surface of the earth for the population if the present rate of growth continues. The secularists, the members of the Planned Parenthood, the followers of Julian Huxley, etc., etc., view the population growth as a continuing problem in the world. The problem, of course, is stated in terms that we do not have sufficient food, clothing, shelter, space, etc., to provide adequately for the people in the world. The solutions offered by these people run the gamut from birth control, sterilization, abortion, to even the most weird and perverse proposals.

In a brief article in Harper's, entitled "STANDING ROOM ONLY," Arthur C. Clarke cites the usual solutions of the members of Planned Parenthood, etc., but rejects them. He states that it is not right for a family to limit its children to one or two because it is known that a truly happy family must have many children. So he concludes by stating that the real possible solution of this population problem is a drastic change in sex habits and culture in order to solve the problem. Eventually, he continues, the people of the world must become convinced that it is the dedicated task of a few parents to raise the families and the rest of the world must not enter marriage. However, since man has his sexual organs, their use must not be curtailed. Therefore, the rest of the world's population will exercise its sexual right by means of homosexuality. Actually, while his solutions might even shock the most avowed promoter of Planned Parenthood, yet it is just as logical as the birth controller. If you are going to be immoral, you might as well choose one of the half dozen means. For society to sanction one or two immoral means, such as artificial contraception and sterilization, means that society will eventually sanction all means of perversion.

Christian Attitude

What must be the attitude of the Christian? Can the Christian ignore the facts of the explosive population growth? Can he admit it and simply quote the statement in St. Matthew—"do not fret over your life, how to support it . . . You have a Father in heaven who knows that you need them all." Is it sufficient for the Christian merely to say "artificial contraception, sterilization, etc., are sins and, therefore, not to be done"?

The Christian attitude is none of these. First of all, he cannot be an ostrich and ignore the facts of life. He should be in the lead in regard to determining the population status and its prospects, the ability of the world to provide for the present and future populations, and the various methods that must be adopted to provide the answer to the "Overpopulation Problem." However, like so many other labels, this is not a very accurate description of the problem. Instead of saying "We have an overpopulation problem," we should say "We have a human failure problem."

Overpopulation In Japan

A wonderful statement of this whole issue of overpopulation with special reference to Japan, plus the complete



teaching of the Church in regard to this problem, is found in a dissertation submitted to the Catholic University Theological Department by the Reverend Anthony F. Zimmerman, S.V.D., S.T.L., entitled "OVERPOPULATION: A Study of Papal Teachings on the Problem, with Special Reference to Japan." The thesis is replete with quotations of various scientific and social agencies plus exhaustive quotations from the various writings of the Pope. Father Zimmerman's table of contents is an excellent summary of the total Christian viewpoint in regard to overpopulation. He sets forth the positive program of the Church. In this program, each individual and family has a basic right to a just share of the earth's material goods. The state has the right to do what it can to help the individuals and families secure their rights. The state must use moral means to aid its individual citizens. It also has a responsibility to be of help, in justice and in charity, to other states which have sub-standard living conditions. In fact, it is immoral for a state to maintain glaring inequalities of living standards. Territorial expansion through war is not a just means to solve the problem. There should be revisions of peace treaties, access to resources in other states, lowering the gates for immigration, opening avenues for greater international trade. There is a very good treatment in the

thesis concerning the role of economics and the wider distribution of capital, machinery, techniques and world trade. States must insist that necessary reforms are carried out. Because of the enormity of the problem involving every sovereign state in the world, it is necessary that reforms be undertaken within the frame work of a world political organization. We can illustrate a few of these positive points in reference to Japan.

Suggest Solutions

In the peace treaties after World War II, the Russians grabbed off some highly productive Japanese fishing waters. A revision of the peace treaty could restore these waters to Japan and thus supplement their diet. Emigration could be another factor helping to solve the problem. If we consider the possibility of countries receiving more people, in the immediate neighborhood of Japan is Manchuria, Siberia, the Philippines, Borneo and New

portionate to the evils which they might occasion? Are the motives underlying the restrictions in accord with the social end of the economy and with the requirements of international solidarity, or are they perhaps basically motives of nationalism, isolationism, materialism, greed or lust for power? Do the restrictions correspond to national obligations, or only to selfish national interests?"

"Capital is, therefore, to be used for the social end of man both within national economies and in the international field. Man is not to engage in a selfish pursuit of capital for its own sake or to let it lie idle, nor finally to waste it on material luxuries." In view of the Papal teachings, we certainly have reassurances concerning the United States Point 4 Program, the Colombo Plan, the U.N. Technical Assistance Program, the Food and Agricultural Organization, the International Monetary Fund and the World Bank. This is a very important consideration for the solution of any country's population problem. Dr. Paul Manji Iijima, a Japanese economist, thinks that trade alone could eventually be the answer to Japan's overpopulation problem. He states that productivity increases have been spectacular in Japan in a number of larger industries. This expansion in the economy has enabled employment to grow at a rate comparable to the population growth.

Conclusion

The solution to the "Overpopulation Problem," or rather, the "human failure problem," is not to be found in artificial birth control, abortion and sterilization, but rather in an "in-

- Can all men continue going to work?



- Aerial photo shows crowded urban areas

increased circulation of people's goods, and capital over the face of the earth."

There remains one last point and this concerns the future. To view it with excessive alarm is to look at the future with only earthly eyes. We need not be gripped with excessive alarm if we view the future with heavenly eyes. Is our God the kind that would slowly starve us all to death and make us live like dogs, viciously fighting each other for morsels of food? It is here that we can recall the words of St. Matthew that we need not be anxious about what to eat or what to put on for God knows we need these things. Our basic problem is to seek a just and charitable political and economic system in the world. Science and industry also must strive to discover better means of supplying the needs of the world. I am sure that we can achieve this with the help of God.

—Rev. William F. Nerin

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On Movies and Negroes

"Should the movies take a social role and lead the way, or should they reflect the popular notion of actuality?"

Social Life

IT IS the job of a movie reviewer to review movies, not audiences. And yet the audience with which I saw *Anna Lucasta* had so much to do with the final effect of the movie that I cannot review this film in a vacuum. The movies are not a solely personal experience, as is a novel or a painting. Films are, rather, viewed in society. Although not as much of a social art as a stage play, where the response of the audience can actually have a direct effect on the performance itself, it is undeniable that the effect of a film on others in the audience cannot help but indirectly affect each individual viewer.

Anna Lucasta has an all-Negro cast. This in itself should be entirely irrelevant, for the plot of the film has nothing to do with Negroes as a people. Philip Yordan originally wrote the story as a novel about a Polish family; the play made from this novel had a Negro cast; a movie starring Paulette Goddard reverted to a white cast; and this new film again features Negro players—Eartha Kitt, Sammy Davis, Jr., Rex Ingram, Frederick O'Neill. The sordid story of a scheming family which tries to capture a fat-walled young college graduate for its reprobate daughter has no racial or national identifications: it could happen to anyone. But for some reason, the producers decided to give the film a Negro setting. Maybe it was social consciousness operating to employ some fine Negro actors in need of a job; maybe—and much more likely—it was simply a gimmick to give a tired, old-fashioned, armchair-psychology laden story some publicity. I wish I could say that the decision to use Negroes was simply accidental, as it would have been if the characters were Irish or Slavs or Italians. But the Negro in America occupies so conscious a role in society that when the viewer sees a Negro in a movie, he asks himself "Why a Negro? What is the reason for choosing a Negro for this role?" This question should not have to be asked, but it is. The fact is inescapable. And the audience with which I saw *Anna Lucasta* decided that the reason was one of ridicule. Whenever the characters revealed a sordid plan, or spoke a vulgar sentence, or became loud and raucous, the audience howled with laughter. The most unfunny circumstances were treated as if they were a kind of crude satire or buffoonery; the audience laughed to see the characters performing according to their own cherished stereotypes. The audience ruined for itself a well-acted but weak film; and the later scenes, in which the viewers apparently finally accepted the characters as individuals and not as Amos-and-Andy-like stereotypes, came too late to save the whole. *Anna Lucasta* would have been a poor film in any setting, but it was made disastrous by the prejudiced and un-

sophisticated response of the audience to an all-Negro cast.

Use of Negro Actors

This raises an issue—compounded by the recent bumper crop of "Negro" films—which is worth much discussion. What is the possible role of the Negro in America's movies? I will not here give real answers or conclusions, nor will I review the entire history of Negroes in the movies, but I'd like to raise some questions and ideas (often self-contradictory) which would support argument and discussion. (And the editors of **COMMUNITY** would like to hear your opinions on this subject.)

For many years, the only roles Negroes were given in movies were butlers, maids, and various servants of an offensive "Uncle Tom" type. In 1942, the late Walter White, then head of The National Association for the Advancement of Colored People, protested to the movie industry against this degrading representation of Negroes on the screen. The result of the protest was in the nature of a backfire: Negroes largely disappeared from the movies. The number of Negro performers on the rosters of the Screen Actors Guild and the Screen Extras Guild dropped from 500 in 1945 to a mere 125. In an attempt to remedy this situation, and to clarify the position of the NAACP, Roy Wilkins, now National Secretary of that organization, recently met with many representatives of the movie industry. Mr. Wilkins asserted that the NAACP has never advocated a ban against the use of Negroes in comic or servant roles, but does object to restricting them solely to such roles and to the perpetuation of the stereotype of the Negro as an illiterate, frightened buffoon. The motion picture industry, Mr. Wilkins charged, has not kept up with the times. As a result, people in other countries who view Hollywood films have no idea of the changing status of the Negro in American life. He challenged the movie industry to present the true picture of America by showing Negroes in the wide variety of occupations they are really engaged in—as policemen, physicians, motormen, teachers, civil servants, students, artisans, etc. Seldom, he said, are Negro faces seen on the screen, even in crowd scenes.

Social Vs. Artistic Value

Anna Lucasta made an effort to overcome this failing: its Negro characters were not all wharf-crawlers, as it also showed a Negro mailman, junior college teacher, an antique dealer. But the result was favorable to neither Negroes nor to art. Should the movies take a social role and lead the way, or should they reflect the popular notion of actuality? Can the movies fulfill an important social func-



Scene from a recent movie with an interracial cast.

tion and be true to art as well? In Leo McCarey's *An Affair to Remember*, a shot of a children's choir showed Negro faces planted strategically along with blond Aryans, orientals, and Mexicans. But this obvious "cross-section" was treated so self-consciously, was lingered over so long by the camera, that the drama was disrupted for an obvious social point. There is an artistic principle which demands economy: nothing can be included in a film without a purpose, without a contribution to the desired final effect. If in an ordinary non-problem-type movie the white hero went to consult his family physician and the physician happened to be Negro, would not the viewer be distracted from the plot? Would he not wonder why the author chose to make the physician a Negro? Even if the viewer would not ask this question automatically, I suspect that the director would dwell on this fact long enough to create the question in the viewer's mind. Are either the directors or the audiences ready to accept Negro bit players in a matter-of-fact way? But probably the movie producers have given very little thought to either the artistic problem or to their possible social responsibility. They have certainly been at fault in not including incidental scenes of Negroes as stenographers, receptionists, or in other non-dramatic roles which couldn't possibly "harm" the drama. This problem of the Negro bit-player in the "white" movie presents, I think, the biggest problem in this area of the Negro and the motion picture. I have never yet seen it handled satisfactorily.

History of "Negro Movies"

There are no such problems in movies which fit, by their very nature, into a Negro setting. Negroes have been employed successfully in *Cabin in the Sky*, and, I suspect, are successful in the current *St. Louis Blues* (the life of composer J. C. Handy) and in Goldwin's new *Porgy and Bess*. This type of film raises no inherent artistic problems, but is probably of limited social importance.

There have been films, too, of Negroes in a native African setting, rang-

ing from the magnificent screen version (for some painful reason given very limited circulation) of Alan Paton's poetic *Cry, the Beloved Country*, to Robert Ruark's cheaply violent *Something of Value*, to the new ineffective *The Mark of the Hawk*. This latter film is a hopelessly crude attempt to deal with the important problem of African nationalism. Eartha Kitt is quietly uncomfortable amidst the leaden-footed preaching of the film. But the extra-ordinary Sidney Poitier is often forceful enough to give the viewer a hint of the latent drama in so persuasive a theme—however marred it may be by distracting and irrelevant flashbacks and by unsophisticated, undramatic sermons. Such movies as these—if handled artistically—can have a great social importance. The viewer's transference of racial tensions from Africa to America is an easy—and a purging—one. Then, too, I suppose there is some social value in the mere presentation of a mixed Negro and white cast.

An inter-racial cast is also to be expected, of course, in the "problem films" which deal specifically with the American racial issue. This has, happily, been one of the most successful types of Hollywood films. *Home of the Brave*, *Lost Boundaries*, *The Defiant Ones* have been stunning artistic achievements and important social contributions. But, true to itself, Hollywood has not hesitated to jump upon the "problem film" bandwagon with inferior movies. Hollywood has created many ersatz problem films, which raised important racial issues but which lacked the aesthetic courage to carry them through: *Band of Angels*, *Island in the Sun*, *Kings Go Forth*.

More Problems

Great as is my love for art, I could not insist that artistic values are more important than human ones. Talented Negro actors must be given an opportunity to perform; and, more important, an intolerable and immoral racial social situation must be overcome. If anything could be gained by scrapping artistic values for the sake of social gains, I could not hesitate. But the issues raised by Mr. Wilkins and others are not simple ones. I do not think an inartistic film could be an effective social document: we must preserve art if the film is to have a strong effect. So far Hollywood has shown very little social responsibility. Perhaps they will if Negroes in movies become "box-office." Both movie-makers and audiences must grow up and face these issues, sacrificing neither art nor society. The problem of the Negro in the movies is a complex one. Like most issues of major importance—especially where art and society are involved—there is no easy solution.

—Donald P. Costello

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Non-violence is not panacea in "Stride Toward Freedom"

- "Before non-violent resistance can be sold as a technique, the goal must be sold."
- Hampered by a social column style which requires that everyone be prominent."

STRIDE TOWARD FREEDOM by Martin Luther King. Harper & Brothers.

THE REVEREND Martin Luther King was the leader of the Negro community in Montgomery, Alabama during the fight to end segregation on the city's bus lines. Unlike the achievement of anti-discriminatory legislation in the North which is enacted with the cooperation and often with the leadership of the white community (either in response to conscience or in an attempt to woo the Negro vote); unlike school desegregation which, too, comes largely from on high (the efforts of very able lawyers practicing before the highest courts of the land); the desegregation fight in Montgomery was begun and carried through by the city's entire Negro community. Some 50,000 people of all ages, educational backgrounds and social positions were welded into a body which acted with one purpose for more than a year. Much of the credit for the success of this program must be given to Reverend King, who, while not yet thirty years old, became a major symbol of Negro unity in non-violent resistance to social evil. *Stride Toward Freedom* is King's personal chronicle of that eventful year in Montgomery.

It would be hard indeed to overestimate the importance of that year and the difficulties which were overcome in the achievement of a crack in the edifice of segregation. In order to obtain their success, Reverend King and his less widely known friends had to begin by resolving the conflicts of vested interests among various groups with claims to leadership. This had not been done before in Montgomery and has probably not been done as thoroughly elsewhere. We may guess that such conflicts of interest were intensified by the particular jealousies of economic differentiation which mean much to the upwardly mobile. Nevertheless, by the very nature of the protest, its success depended on the cooperation of virtually every Negro in Montgomery and, with only one distasteful incident, that cooperation was achieved.

Arrests Made

Moreover, the community had to be rid of its fears and given a new self respect. That these fears had been dispelled was proven dramatically when

the city decided to enforce an old statute outlawing boycotts. A list of leaders was drawn up for arrest. King reports many persons went to the sheriff's office voluntarily to see if they had earned the law's attention. No one evaded arrest and some regretted that they were not among the chosen.

It could only have been because the community was confident of the rightness of its cause and of its ultimate success that retaliatory violence was avoided. In the face of outrageous provocation, the Negroes of Montgomery, with King at their head, exercised magnificent self control. It is true that except for occasional individual assaults Negroes have seldom retaliated for white aggressions. But, there are few examples of a unified Negro community facing out to the white world to do battle for right. And it is also true that within the Negro community violence is not an uncommon way of resolving conflicts. During the process of a radical reorientation of the Negro community's relations with the white, it is possible that violence would become the motif of the new situation as that King's non-violent philosophy should dominate. The philosophy of non-violence explains the Negro's new found self respect at the same time that the self respect explains the attractiveness of non-violence. Non-violence is a position of moral strength, both rising out of it and contributing to it.

Questions Applicability

The reader of Martin Luther King's book will undoubtedly find himself asking whether in other circumstances in other places the commitment of an entire highly diversified Negro community could be obtained. Was it only with regard to bus segregation in Montgomery that this could have happened? If this unity, this self respect, this restraint and this effective leadership might be obtained elsewhere, in relation to another goal, how would one recognize the situation?

Unfortunately these questions are not discussed by the author, and yet they are crucial to the program King outlines in his final chapter. Reverend King is carried away by the philosophy of non-violent resistance, raising it to the status of a categorical imperative in the resolution of social conflict. In doing so, he glosses over much more

challenging questions. He calls for a militant, non-violent, mass movement as the solution to the discrimination suffered by Negroes but fails to indicate how this movement is to become "militant" and how it is to become "mass." He further fails to consider that such a movement might be effective in obtaining some goals, but not others. These questions are neglected in his romance with non-violence as an ethical rather than as a tactical position.

How do you get militancy on issues of racial discrimination when the Negro community in many areas is so vast that it constitutes a separate entity within which people can be born, educated, work and die virtually without meeting a white person? A community of such size, when combined with certain guaranteed civil rights as in the North, dulls the sense of inequity which is necessary for militancy. And how does one obtain militancy in that segment of the Negro community which, though it may vocally seek equality, is quite nervous about the possibility of achieving it?

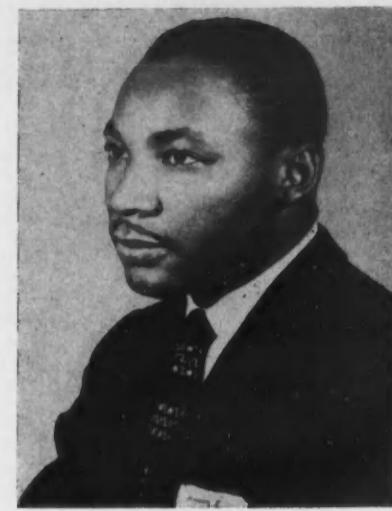
The Vested Interest

Aside from apathy and fear, there is avarice militating against the achievement of mass support. There are those whose livelihood is possible only within a segregated community. These include people in real estate, members of the professions and politicians. Not all, but significant numbers of each. Before non-violent resistance can be sold as a technique, the goal for which non-violence is to be used must be sold. Even before that, one must consider whether a mass movement is an appropriate device for achieving the end which is being sought.

A related inadequacy for the seeker of successful methods in the area of inter-group relations is King's presentation of his philosophy of non-violent resistance. In addition to frequent references throughout the text, an entire chapter is devoted to how King arrived at his position. It reads like an examination paper for a freshman survey course in the history of philosophy. It hits a very few very high points of at least nineteen social commentators and philosophers. The result is that Bentham, Mill, Nietzsche and Rousseau, among others, are dispatched in a phrase or two and such people as Marx, Reinhold Niebuhr and Ghandi are given the benefit of a few paragraphs.

Ignores Objections

The dispatch of Niebuhr's critique of pacifism is an interesting example.



Rev. M. L. King

After listing several related weaknesses seen by Niebuhr, King proceeds to half answer one of the objections and leave the rest dangling. But Niebuhr's questions have direct relevance to a rational analysis of the use of non-violence by Negroes in the United States.

One objection which King fails to discuss is that there is no intrinsic difference between violent and non-violent resistance. Since I have not read Niebuhr's essay I can only assume that at least one of the meanings he attached to that statement is that non-violent resistance does psychological damage to the opponent. The Negro community's degradation is a source of status for emotionally insecure whites. That for obvious tactical reasons in the United States psychological violence is more appropriate than the physical does not mitigate the point that violence is violence. King mentions Nehru saying he had never seen eyes so filled with hate as those of the British soldiers to whom non-violent resistors turned the other cheek. But this is not the result King would lead the reader to expect. He does not seem to be aware that it is much easier to accept physical than moral defeat.

Another of Niebuhr's points is that non-violent resistance is only effective against those whose conscience is bothered by the demands of the oppressed group. This would suggest that non-violent resistance is an effective device for Negroes in the United States because the majority of the white community shares a commitment to a democratic ethic which recognizes the rectitude of Negro demands.

(continued on next page)



- ◆ Rev. King meets with fellow Southern bus boycotters
- ◆ Rev. King and Rev. Ralph Abernathy sit near front of Montgomery bus



King's Book

(continued from page 6)

Violence Weakens Argument

In fact, there is no other choice for the Negro in America. Violence is likely to delay victory rather than to speed it. The use of violence leaves the flag of moral superiority unclaimed. The result is to weaken the attractiveness of the Negroes claim in the court of public opinion.

With non-violence back in context, not as an answer to all social ills but as a useful tactic, we might consider briefly how the tactic became confused in King's mind with the process of obtaining unified resistance of any sort. We have considered non-violence as a form of opposition but not as a device for organizing opponents. From the beginning of the bus strike, King offered this philosophy to his constituents. Its acceptance, aided by its attractiveness and its practicality, was simultaneous with the development of the strike. There was no opposition leadership offering a contrary rallying point for a community suddenly electrified to opposition and seeking leadership. It is quite easy to see how the leadership would overestimate the significance of the philosophy which filled a need and underestimate the predisposing factors which created the need.

The questions which remain unanswered are the prior ones. How do you create the circumstances by which a community is unified in a desire for social betterment? How do you know when a militant unified minority community is the best means of achieving a given goal?

This book can be viewed other than as a plea for non-violent resistance with Montgomery as the example of its success. It is also the story of the bus strike, and the only book on this very important subject. Unfortunately, even as the story of the strike it does no one thing well.

Social Column Style

It lacks the real excitement which must have characterized that year. Climactic incidents fall flat and periods of depression fail to move the reader. A successful orator is probably at a disadvantage in written communication. Dependence on inflection rather than on the power of the words themselves leaves King's prose style rather anemic. He is further hampered by a social column style which requires that everyone be "prominent," that Cadillacs be large, morticians distinguished looking and meeting rooms large. That style led to the following, "More than forty people . . . were crowded into the large church meeting room." Told straight, the story would probably have much more impact.

At the same time that the story fails in achieving the dramatic power it should have, it considers only in the most superficial manner, several important matters. The tribulations of a leader in imposing restraint while encouraging to action are mentioned as existing and being difficult. No more. The details of organizational structure for the protest are largely passed over. The process of making decisions in the leadership group, and the process by which unity was obtained in the first place, have the aura of magic about them.

With all these inadequacies, *Stride Toward Freedom* should be read by those interested in the resolution of discrimination in the United States. The incident in Montgomery is a unique one in the fight to improve the lot of American Negroes, and until a better book can be written, this is the story. The reader is free to see between the lines, to realize that there was more happening in Montgomery than is written in this book.

—Warren Lehman

American Catholic Dilemma

AMERICAN CATHOLIC DILEMMA: An Inquiry into the Intellectual Life, by Thomas O'Dea, Sheed and Ward, New York, New York.

BRAVO! Thanks to Professor O'Dea and Sheed and Ward for making this book possible. Its concern is "to consider from a social perspective the factors which inhibit the development of an intellectual life among American Catholics." In other words, what's wrong with us that we move with such mistrust, fear and trembling when forced to go beyond our comfortable mental ghettos? Most of us have already pondered in our hearts much of the matter O'Dea puts into print. But what a joy to see it in print; to know that the time is ripe to drag the skeletons out of the closet and to do something about them, i.e., Catholic education, Catholic intellectual life in this country.

The background of this study is the Catholic Commission on Intellectual and Cultural Affairs, formed in 1946 as a Catholic professors' group. In 1955 Monsignor John Tracy Ellis delivered a paper to the group called "The American Catholic and the Intellectual Life" which has become famous. In 1956 Gustave Weigel, S.J., discussed the problem from a theologian's point of view: "American Catholic Intellectual; A Theologians' Reflections." All of which leads up to Professor O'Dea's contribution from a sociological point of view contained in this little book. Currently associate professor of sociology at Fordham, Doctor O'Dea has a background of study and/or teaching at Harvard, M.I.T. and Stanford. The structure of the book is as follows; the problems of an intellectual in any society, the special problems of the Catholic intellectual in any society,

and then the Catholic intellectual situation in America.

This book is written by one who is at once a good Catholic and a good social scientist. It is evident that O'Dea has deep love and respect for the Catholic faith; and criticisms contained in the book arise from a loving concern that this Faith be the dynamic leaven it was meant to be.

Conclusions

As an enticement to read the book, let me list a few of O'Dea's conclusions:

1. In the Catholic view the intellectual virtues are only part of a larger scheme in a man's relation to God. This can be misinterpreted as anti-intellectualism.
2. It is possible for Catholicism, if it withdraws from intellectual activity to become nothing more than a complex of defense mechanisms.
3. A segregated clerical class arose centuries ago within the Church. The value of the secular as secular was lost sight of. A split developed between

religion and the world of learning because of differences in goals; the intellectual goals of the layman, and the ecclesiastical goals of the priest.

4. In the American Catholic community this split or separation between religion and the intellectual life plus the social and ethnic background of the Catholic population made difficult a meeting of Catholic and non-Catholic thought in the United States.

5. The effect of seminary education is to isolate future priests from the world outlook of modern secularized man.

The American Catholic is inhibited from participating in mature intellectual activity by these characteristics; (where the shoe fits, brother . . .): formalism, authoritarianism, clericalism, moralism and defensiveness.

I hope by this gross over-simplification of O'Dea's contributions to have made you defensive and angry, or gleeful and eager enough to read the book.

—Beth Biro

Presbyterian Study called "the best" Housing

RESIDENTIAL DESEGREGATION, a Special Issue of "Social Progress." (Department of Social Education and Action of the Board of Christian Education of the Presbyterian Church in the United States of America, 39 pages. Philadelphia.)

Residential Desegregation is one of the best and most succinct treatments of the problems of metropolitan housing desegregation published to date.

The authors think that: "The mental image of 'the problem' (how it is conceptualized) inside the heads of those who would like to see it solved determines to a large extent the kinds of solutions that are sought and the methods employed to seek them."

A careful distinction is drawn between the problems and solutions in racially changing and in racially closed communities. In the older sections of our cities, the changing neighborhoods, the problem of residential desegregation is to make the racial transformation proceed as smoothly and constructively as possible while trying to stabilize and disperse it as much as possible.

Role of Organizations

Most readers will agree that the movement of middle-income Negro families into older city neighborhoods now or formerly white is "as inevitable as the rising of the sun." Residential Desegregation outlines the role of neighborhood organizations in maintaining standards and keeping fears under control when communities begin

to change.

Some valuable pointers are added on just whom to invite to neighborhood meetings, the type of "pitch" to be made and many other practical aspects of work in changing communities.

Communities such as newer sections of the city, the suburbs and small cities are largely closed to Negro home buyers. Two types of effort are needed to bring about racial desegregation in these closed communities.

One is a broad educational program in human relations, designed to prepare communities for eventual racial integration. The other is direct action by small organized groups working to hasten change and perhaps even to induce it.

A direct action group consists of committed individuals and "perceives its role as an agent of change rather than as a spectator of change."

A direct action group consists of committed individuals and "perceives its role as an agent of change rather than as a spectator of change."

Experiences Cited

There is an excellent discussion of

Correlation of Church and Parish Desegregation by Type of Parish

Type of Parish	Total No. of Churches	No. of Desegregated Churches	% of Desegregated White Churches	No. of Inclusive White Churches	% of Inclusive White Churches	No. of Churches Located in "Segregated" Parish	% of Churches Located in "Segregated" Parish
Urban	1,211	273	22.54	151	12.47	695	57.39
Suburban	655	80	12.03	38	5.71	555	83.46
Rural	907	40	4.41	24	2.65	791	87.21
Town	1,980	216	10.91	96	4.85	1,528	77.17
TOTAL	4,763	609		309		3,569	

the methods and techniques to be employed by each of the three types of groups. Actual experiences of each of the three types are reported, including those of six direct action groups now in operation.

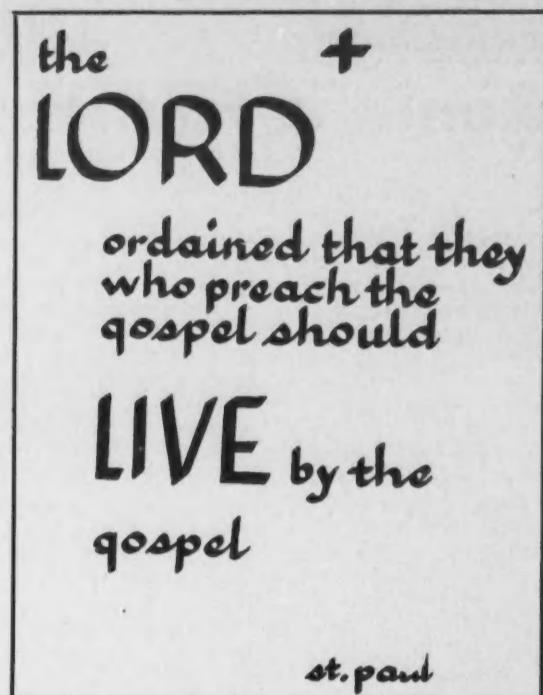
An up to date statistical background is also provided on the social and economic characteristics of the Negro and White populations.

While this is a well thought out and documented piece of "how to do it" literature, Residential Desegregation is intended only as an introduction to the problems of changing and closed communities.

Readers are cautioned to seek professional guidance before starting to work toward integration. The novice may consult a "where to get help" list of resources describing the services of national and local intergroup agencies.

A concluding section discusses a survey of racial integration in the Presbyterian Church. In tabular and narrative form, the data are of special interest to Presbyterian but have value for all religious bodies facing the challenge of integration.

—Mary Clinch



Lines from the South:

And Room is Found

"I BELIEVE in the Communion of Saints, the forgiveness of sins, the resurrection of the body and the life everlasting," we responded to the first prayer of the Rosary. My handicapped son, Berge, now moved his fingers from the Crucifix to the first black bead. He could not say a single word yet but he followed the beads perfectly in COMMUNITY with us as we prayed; no longer divided from the rest of us at prayer time because of lack of speech and language understanding.

We finished praying. Berge did not want to give me the Rosary to put away but kept on holding it. This was unusual as he always expected the Rosaries to be taken up at the end of prayer time.

This Rosary had just arrived at mailtime in a box addressed to me and postmarked Little Rock. As soon as I opened the box Berge had dashed across the room and seized the Rosary, holding on to it lovingly, not wanting to give it up.

A letter came later from Little Rock. "It is just an ordinary Rosary," wrote His Excellency, Bishop Fletcher. "I tried to get a strong one so it would last—and the only really valuable thing about it is that it was blessed by the Holy Father."

Can it be that these least brethren of Our Lord, who cannot even talk about the communion of saints, have other ways with which to appreciate and make use of some of the ties that bind Christians closely into a special COMMUNITY; one Holy Family with God as our common Father?

Still No Room

The "No Room" replies from Catholic Institutions continued to arrive. It was estimated then that for every bed available anywhere for any handicapped male over 21, twelve men were clamoring for it.

Our Lord's Apostles, however, are not limited to statistical horizons. Bishop Waters wrote: "I am sending you a little prayer composed by Father Price, one of the very saintly missionaries of this diocese who helped to found the Maryknoll Foreign Society . . . I am sure, if it is God's will, if you ask Father Price, he will petition the Blessed Mother to grant a cure to Berge during the Marian year. If your request is not granted, it will mean that the Lord wants you to carry your cross longer. However, it seems that the Lord is opening doors for Berge and the Lord might provide for your doing some work for Him in your native state of North Carolina."

An Apostle of Our Lord is to be obeyed. I sat down to the typewriter that night and write, "Dear Father Price;" and sat back in my chair to arrange my request mentally. Somehow the "gears" in my mind shifted and hours later I came to the realization that I had been talking to Father Price directly most of that time and had not composed a single line for a letter to him. Also, I seemed to be finished without remembering a single word I had said. As it was way past bedtime, I hurried on to bed.

Room Found

Early the next morning I was startled by an extra vigorous knocking at my door. My brother was very solemn. "I want you to agree," he demanded with a force all out of proportion to his customary nature, "for me to arrange for a place in the State Institution for Berge!"

After calling up the bishop and finding that no space for Berge had yet

materialized in any Catholic Institution, it was decided that we would do well to make use of my brother's help. Also I found out that I had already approached Father Price in the only manner possible, as the vital statistics had recorded him as dead some years ago. But death is only a transition for members of the Holy Family of Our Lord. It only separates bodies temporarily. The functions of the members of the Holy Family or Mystical Body of Our Lord are PERMANENT.

Berge was accepted by Caswell Training School in North Carolina with great interest on the part of the staff, who seemed determined to spare no effort in examining him to determine what would be best for his development.

Work Among Catholics

The bishop sent me to the NCCLA Office just outside Raleigh where I would work among Catholics for the first time in my life. I had always been interested in groups and relationships; having studied, worked in, and experienced many types. As plants and animals are in comparison to a human being, so were all these groups in comparison to the COMMUNITY of the Holy Family of Our Lord, the Mystical Body. And I was to have a ringside seat right in the midst of this Mystical Body and have the privilege of seeing many parts of this Holy Family in operation in several areas!

I wish I could say honestly that it is one big Holy Family, one COMMUNITY of souls all in perfect charity with one another and cooperating perfectly with the will of God. But some souls seem to be dozing, content to be carried hither and yon by the souls nearest them. Sometimes they are pushed into progress, and sometimes they are enticed into various isms, especially racism. Sometimes they prefer to be members of Hell's Family.

Men may even try to back out of forming a relation with either God, the devil, or other men, but COMMUNITY is not something a man can take or leave. Men were involved in COMMUNITY from the moment God first thought of their existence. The devil defied God, but he could not shake off being involved in COMMUNITY. Thus he MUST go to and fro among the earth claiming as many souls as possible for Hell's Family, sometimes luring well meaning souls gradually by things that are "perfectly all right" but are not used specifically for the honor and glory of God, until these souls lose all sense of their place in the Holy Family and begin to fraternize in Hell's Family. What the devil cannot take in any other way, he tries to split up into groups pitted in some way against each other: races, nationalities, classes, religious and occupational groups.

God Knits

The devil splits, but God knits. In the few years that I have been a Catholic the spectacle of the many souls that I have seen filling up the fissures of the devil is truly a magnificent panorama. They range all the way from the "colored" and "white" people DELIBERATELY ENJOYING each other's company before, during, and after the Pontifical Mass opening the Regional CCD Congress in Robinson Auditorium in downtown Little Rock right in the midst of the school crisis, to the high voltage delivery of Archbishop Cushing (now His Eminence) at the National Catholic Conference on Family Life in Boston in 1956:

of the South

'Big Lie' About Negro Crime

(continued from page 1)

poor living conditions still prevalent today in some of our heavily Negro neighborhoods.

The image one gets of crime 30 years ago in Philadelphia is one, not of horrifying spontaneous murders or attacks, but large scale, systematic, ruthless criminal business operations.

Police Had Troubles

Did the police have trouble making arrests? Were they harassed by the residents of the crime belt? When notorious Sophie Tietelman, headlined as the "girl gangster," was shot to death, an investigating detective was beaten and slashed with a milk bottle for making inquiries in the neighborhood. The fierce Lenzetti brothers warned police not to approach certain sections that they terrorized.

What about attacks on completely innocent strangers such as our recent killing of Korean student In Ho Oh? In February, 1929 Anthony Piccarelli and another thug attacked and severely beat Tai Lo, 25, a Chinese student visiting here to study stock exchange methods. Fortunately Mr. Lo did not die of his injuries.

How was the police force responding to the situation? Here is a real difference between 30 years ago and today. Thirty years ago the Philadelphia police force was demoralized. Intrigue, graft, favoritism, grand jury investigations of corruption and sweeping dismissals were the order of the day. Groups of ministers were charging a police sell-out to criminals. The law enforcement situation was almost as deplorable as the crime activity. Today it would be hard to find a better police force in the nation than the Philadelphia police department, which has one of the best rates of case "clearance" by arrest in the country.

Daily Press Unchanged

There was one important similarity 30 years ago to our problem today. The daily press was playing up crime then as it does now. The tragedies of the day were crudely sensationalized and lavishly reported without any attempt to keep the underworld events in perspective. Old time journalist Silas Bent was railing against the liberties taken by the papers in dwelling on crime. Then, as now, he encountered the cynical response that "this is what the people want to read."

The "big lie" about Negroes and crime, like all such fabrications, has its portion of truth. There is a frightening crime problem among Negroes in depressed areas, just as there would be a problem with any group in similar conditions. Segregation that blocks off housing improvement, racial restrictions in employment and the lack of personal and family discipline have created a vipers tangle of lawlessness. To interpret such conditions as due to race merely compounds the evil. If a "big lie" is repeated long enough, people believe it in spite of themselves. Some Negroes would no doubt believe that they are habituated to crime and act out the consequences.

Tens of thousands of hard working, church going, responsible Negro families are being defamed, however, by a cockeyed myth about crime and race. In the midst of all of the misunderstanding effecting race relations we could well do without this mischievous distortion. The best cure for such false opinions is the truth, the record, stated and restated. No city can function well in an atmosphere of distrust and suspicion, and the basis of trust is the truth seen in full perspective.

—Dennis Clark

"The true Christian family does not grow up hedged in by a thorny growth of prejudice against other nationalities or races, but rather seeks contact with and accepts each individual as a person of innate dignity and inestimable worth, coequal in the sight of God with any other man or woman. How can a family be truly Christian if its vision is so narrow and isolated as to create a blindness to the great supernatural relationship that each man has with all other persons made to the image and likeness of God—and in whom God is present by grace? It goes without need of demonstration that warm inter-family relations are essential to the maintenance of a truly Christian family attitude. Family contacts should include the Jablonskis, the Lee Wongs, the Conants, the Gorrettis, the O'Rourkes and the Fillions, the Jensens, the Maloofs, the George Washington Browns and the Goldmans."

Conclusion

There is spatial community in the molecules of a rock. There is vegetable community in the cells of an oak tree. There is mechanical community in a motor boat hurrying to a favorite fishing spot. There is animal community in the fish that will soon thrust an exploratory lip around what looks like a free meal dangling in front of him. The man doing the dangling is even a more marvelous community of cells whether or not the fish gets away, because his cells are the habitation of a human soul.

The rock can be pulverized into a cloud of dust and blown away in the wind. The oak tree can be cut up and made into charcoal for hundreds of hamburgers. The motor boat can lose

it motor and lie in the barnyard for the rest of its existence. Even if the fish gets away he can be swallowed by another fish and lose his identity completely. But whatever is done to the man in the boat, or whatever he does to himself, the life within his soul may be increased, lessened, or even die, but his soul goes on forever, even if it has to wind up in hell with Hell's Family. His soul, and the soul of every human being is absolutely indestructible forever.

This imposes a permanent togetherness of persons with each other and the possibilities are ultimately two families that all souls will be gathered into. Either we will wind up rejoicing in the glory of Heaven's halos or gnashing our teeth in the groanings of Hell's heat.

This togetherness will not be a mere swirling of insensate energies, but a family togetherness in our bodies. Our eyes will see the colors of the people around us. Either they will light up with the joy of welcome in heaven or seethe with disgust and excruciating pain in the sizzling tears of Hell's flames. The more a man allows race prejudice to rule his will, govern the affections of his heart, infiltrate his thinking and direct his actions, the more of these hated people he is likely to be surrounded with forever in Hell, in close bodily contact complete with every lecherous leer, hideous grimace, nauseating filthiness, and horrible stench that his evil imagination ever fabricated during life. There is togetherness in Hell, too—forever.

—Dorothy Abernethy

COMMUNITY